The Theosophical FORUM

DECEMBER 1901

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ANCIENT AND MODERN PHYSICS.

A sufficient number of subscribers to ensure the publication of the above have sent their names; the essays will be kept back a short time, to allow the addition of some new material.

CHARLES JOHNSTON, Flushing, N. Y.

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THE THEOSOPHICAL FORUM

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* * *

"Why trouble ye so much? Is not the present yours, and is not the present all eternity and is not all eternity time enough in which to know and to grow?

"Gain your little mite each day, each hour, each minute, and hold to it until the mites become as mountains, because they will reveal the mountains. These little mites, to use another simile, are the keys that unlock all doors to all knowledge and wisdom, and though they seem such small things, so little to be thankful for, many a small key has unlocked a box of precious jewels.

"Mourn not over lost moments and past mistakes. They are steps and you have risen by them and now surmount them, and to mourn over them and dwell upon them is like walking up and down those same steps needlessly again and yet again, thus exhausting not only time, but much force. Do not do this; live as much as possible in the present and mind the steps you are mounting—not those surmounted. Before you is a steep ascent, how can you mount to its lofty top if you are looking back over the way you have come; and to look ahead when the height is so much above us is to grow discouraged, disheartened—therefore mind *only the present moment,* and carry not the weight of past or future."

AN OLD BOOK.

We of the Theosophical movement have often been told that the last quarter of every century always sees a revival of Theosophical energies, always brings into prominence a few well adapted and effective people, who once more make an attempt to carry Theosophical ideas into the streets and market places or, at least, the parlors and reception halls. We all have heard of Count Cagliostro. Perhaps we also dimly remember the name of Saint Martin, another Theosophist, at the end of the eighteenth century, and of Swedenborg at the end of the seventeenth. But what about the sixteenth, the fifteenth, and all other centuries? What about the names and works of our forgotten elder brothers, who sought the path, endured the pain and laboured at the task before us? About how many of them have we heard?

Yet it is a joy, a confirmation, and an encouragement to find that the statement about the Theosophical revival at the end of every century is correct.

I have recently had the pleasure of examining a large volume, the mere ponderous look of which indicated that it belonged to the distant past, when reading was a task of love and endeavour, undertaken in a strictly reverential spirit, and not a mere passtime. The binding of the book also was in keeping with this reverential spirit: it looked solid and lasting; it looked newer than the binding of many a volume we have preserved from our own comparatively recent nursery days, in spite of the three hundred years that had passed since the book was encased in it. The pictures—careful copper-plates, one of them representing the incongruous denizens of the lower astral world, half men, half animals—the title page, the type, the paper,—all was carefully worked out and chosen; all was meant to be time-proof and weather-proof.

Our own days of shows and amateurishness have lost the secret of such thorough workmanship. The language in which the book is written is that mediæval Latin of Northen Europe, which even to the uninitiated and to the ignorant looks especially ponderous and solid. The title of the book is "Amphitheatrum," the date 1598—the very end of the sixteenth century,—and it was written by

"Henricus Khunrath, Theosophiæ amator fidelis et medicinæ utriusque Doctor," which in English would be expressed as *a faithful lover of Theosophy and Doctor of medicine and philosophy.*

Henry Khunrath is mentioned in the "Theosophical Glossary" in a very favourable way. And indeed this "faithful lover of Theosophy" deserves a place of honor amongst us. The way in which his pages are strewn with such words as "theosophus," "theosophicus," "theosophicé," "theosophia," positively does good to the heart of the modern Theosophist, making him confident that between his heart and Henry Khunrath's there exists an unbroken bond bearing testimony to the reality and power of their common aspiration.

Where is a Theosophical writer of our days who would not gladly and readily sign his name to Henry Khunrath's Confession of Faith? This is what he writes:—"A Theosophist is he:

1. Who has a healthy soul—not oppressed by the burden of material gain and sordid worldly cares—in a healthy body;

2. Who does not walk about with whatever sophist may come his way, but stands firmly on the universal path of eternal wisdom and most holy truth and perseveres on it with a determined soul, unto the end of the undertaking, for this is God's gift to his servants;

3. Who is not involved in the vanities of temporal cares, and the splendid phantasies of this impure world, with all the wretchedness of its wretched wisdom—which, in truth, are trifles and fables that quickly pass away—but who is altogether given, by day and by night, to meditations and works of eternal wisdom;

4. Who has become the friend of the Divine and is rightly taught by Him, the only and universal Teacher of all sages, the Ancient of days, the most luminous and faithful, according to His will which is perfect freedom; the teaching coming to him, either directly, or through the mediation of a spiritual or bodily master, a messenger of the righteous Divine; and through books: namely, the books of the Holy Scriptures and of Nature, including the books of the interpreters of nature; letting the spirit of God in him with the tongue of fire, that most just censor of all things, discriminate who amongst them are the authentic interpreters.

5. Who does not accept the property of others and especially the goods and gifts of the unworthy, their possessions and money, but earns himself enough not to be anxious about food and clothing, for it is impossible for a man who is in need or not free to be a philosopher. The work is free and will have a free and whole man;

6. Who is practiced and skilled in the works of physical chemistry and has much experience and skill;

7. Who knows nature and observes her, in the most beautiful theatre of this world, in order to obey her, Nature being the never resting ministrant of the eternal and ineffable majesty, graciously appointed by God to be the faithful guide of all Sages and a lover of Theosophy, that is a philosopher;

8. Who prudently imitates her by leading her gently, because he is a servant, and slowly, because her action is very slow, applying natural principles to his zealous labour, and not compelling her with irritable violence, as if she were an enemy;

9. Who patiently looks, with industrious constancy and labourious patience, for the fruits of his labors, the true wisdom, given only to divine souls, whose firm purpose is to use it wisely and righteously: that is to say, to give forth its streamlets in brotherly fashion, but to keep the fountain safe, which is the way of God, the distributor of alms in this great hospital, and, moreover, to do this, with a cheerful spirit and a quiet countenance;

10. Who does not live as an official at the beck and call of the crowd, but as Harpocrates, the god of silence, and gives immortal thanks to immortal God for so many good things and fatherly gifts, in quiet and joy and silence, lest danger may arrive to himself, and lest he may give others a handle for malice and be miserably consumed through the anger of the Divine."

Less than two years after the above was printed, Giordano Bruno was burned in Rome, by the Italian inquisition, for having thought and spoken very much like Henry Khunrath, his northern contemporary. Hence the obvious necessity of "quiet" and "silence," recommended by all the mystics of the time, "lest danger may arrive" to them and lest they "may give others a handle for malice." Let alone the fact that in the sixteenth century, as in the

twentieth, an overactive tongue is sure to prove an impediment to all true inner growth, which, as some of us have already learned, can only take place in quiet and silence.

Needless to say, I found it a pretty hard task to give the thought of Henry Khunrath an adequate English rendering, trying, at the same time, to keep as close as possible to the literal translation, made by another and more scholarly hand. Indeed, I have found it so difficult that, in spite of all the care I have taken, I am far from sure the above definition needs no commentary.

I would draw my readers' attention to the very subtle difference Henry Khunrath makes between the four ways in which a pupil may get instruction:

The direct perception of things spiritual; perhaps also the unconscious remembrance of what we have learned in a former birth;

The tuition of a spiritual master in a spiritual way, that is without any use of material means, and without any reference to whether the master in question still retains his physical body or not;

The more commonplace instruction, or simply lessons of a bodily master—that is to say a man, who, though more advanced in knowledge than ourselves, is just like ourselves in everything else;

The study of various books, dealing with various subjects and written by various authors, the question of whose "authenticity," or worth, Henry Khunrath leaves entirely to the "spirit of God" in us, or our intuition.

Of these four ways of obtaining knowledge, we all of us, meaning modern Theosophists, ought to know something by this time.

In the sixth clause of the definition, "physical chemistry," we venture to say, means more than the working of mere material chemicals and substances, most probably containing an allusion to the laws, interaction and progress of the component parts of the inner man.

Then again, in the eighth clause the words "imitates" and "leading" would seem to be in contradiction. It is as if somebody were saying that to *follow* and to *lead* are one and the same thing. Yet it has been stated elsewhere that a book about the inner life must necessarily be a book of paradoxes. And so it is. One must learn prudently to imitate the ways of nature *without,* in order to

become a true leader of her activity *within*. A tree will never part with the least of her thousands of leaves, until a new and a stronger leaf is ready and prepared to take its place, though only in the bud. If we try to find out in what way this illustration can be applied to our interior existence, throughout life and death, we shall doubtless also recognize that we must "follow" outer nature's method of gradual transformation, in "leading" our inner nature towards regeneration.

With regard to the ninth clause, the advice to give forth streamlets only in "brotherly fashion," while keeping the fountain secure, shows no lack of generosity. For such is the nature of all material and spiritual fountains that, unless they are guarded in integrity and good working order, there will be no streams or even little streamlets to give forth at all.

The following quotation from the "Amphitheatrum" is especially inspiring:

"Oh, how wonderful is the voice of God in all things, through all things, to all. It proposes that, without fail, we should rightly know, understand and foresee the will of the Divine, concerning things past, present and future, according to the will of God; and that, set in Nature, we ourselves should rule over Nature, with God as our guide, and should, without difficulty, accomplish and carry out things whose causes—often natural—are unknown to the wise men of this world, and, for this reason, are wondered at and disbelieved even by men very skilled in profane philosophy, but understood and esteemed by the followers of eternal wisdom and by her beloved and faithful disciples. The sum of the matter is, that the Theosophist can do what he wills, because he wills the things which God wills. In God he can do all things. That is the secret of where, through what, why, when and how naught is impossible to him, who has faith."

Truly we can accomplish all we will, but on the condition that we will what God wills, that the individual in us does not oppose itself to the universal.

This statement, uttered in this positive and unflinching way, may be said to be the best part of the legacy left to us by Henricus Khunrath, faithful lover of Theosophy.

THE SEVEN RACES OF THE FOURTH ROUND.

THE SIXTH RACE OF THE FOURTH ROUND.

Of the last two Races, as of the last two Rounds, but little can be said, but that little is of great interest. The world and all its contents, even the minerals, have already grown less dense, and mankind, we are told, is now gradually and imperceptibly losing in the physical all that it is beginning to regain in the spiritual re-evolution. This process must go on until the period which will bring the Sixth Root-Race on a parallel line with the spirituality of the Second, long extinct humanity. (As the Second and Sixth Rounds are parallel).

For thought-transference, clairaudience, clairvoyance, etc., all and indeed much more, once belonged to the senses and faculties of all humanity. (I. 537). Mankind will not grow again into giant bodies, as in the case of the Lemurians and Atlanteans; because while the evolution of the Fourth Round led it down to the very bottom of materiality in its physical development, the present Race is on its ascending arc; and the Sixth will be rapidly growing out of its bonds of matter, and even of flesh. (II. 446).

We have seen that with each Race the method of re-production changes, and the present mode, we are told, is but a passing phase, a physical means of furnishing the conditions to, and producing the phenomena of, life, which will alter with this Race, and disappear with the Sixth Root-Race. (I. 406).

To the scientists of the closing Sixth Race, millions and millions of years hence our modern races, or rather their fossils, will appear as those of small, insignificant apes—an extinct species of the genus *homo*. (I. 184 *note*). The modern anthropoid, the highest mammal after man, is, as we have already seen, but a bastard branch engrafted on the human stock before the perfection of the latter, and its Monads are destined to be liberated and to pass into the astral human forms of the Sixth and Seventh Races, and then into the lowest human forms of the Fifth Round. (Ibid). They will become "speaking animals," or men of a lower order (we read elsewhere) in the Fifth Round, while the Adepts of a certain school hope that some of the Egos of the apes of a higher intel-

ligence, will reappear at the close of the Sixth Root-Race. What their form will be, is of secondary consideration. The form means nothing. ("In the eyes of the educated 'heathen' the spiritual or inner man is one thing, and his terrestrial physical casket another." *Isis, II,* 279). Species and genera of the flora, fauna, and of man, change and vary according to climate and environment, not only with every Round, but with every Root-Roce. In the Sixth, the fossils of the orang, the gorilla, and the chimpanzee will be those of extinct quadrumanous mammals; and new forms, fewer and wider apart as the close of the cycle approaches,—will develope from the "cast off" types of the human races as they revert once again to astral life. (II. 263).

We have already seen that the process of preparation for the Sixth Race has already begun, and will continue through the last two sub-Races of the Fifth Race. But the last remnants of the Fifth Continent will not disappear till some time after the birth of the new Race; when a *new* dwelling, the Sixth Continent, will have appeared above the *new* waters on the face of the globe to receive it. To this new continent will also emigrate all those who shall be fortunate enough to escape the general destruction of the Fifth, which final cataclysm will be preceded by many smaller destructions both by waves and volcanic fires. (II. 445). For the continents perish in turn by *fire* and *water,* either through earthquakes and volcanic eruptions; or by sinking, and the great displacement of waters. (II. 776). Atlantis perished by flood, our continent, as St. Peter says, (Ep. Peter II. 3, 7), "is reserved unto *fire.*" "The world that then was, being overflowed with water, perished: but the heavens and the earth which are now, * * * are reserved unto fire."

When shall this Sixth Race appear? "Who knows, save the great Masters of Wisdom, perchance," says the *Secret Doctrine,* (II. 445), "and they are as silent upon the subject as the snow-capped peaks that tower above them." * * * For long millenniums the pioneers of the Sixth Race—the peculiar children who grow into peculiar men and women—will be regarded as abnormal oddities, physically and mentally, until one day they will awake to find themselves in a majority. The present men will then

be regarded as exceptional mongrels, until these die out in their turn perhaps millions of years hence, as the Aztecs have, as the Nyam-Nyam and the dwarfish Moola Kooroomba of the Nilgiri Hills are dying. * * * The cycles of Matter will be succeeded by cycles of Spirituality and a fully developed mind. (II. 446). The minds of those who live at that time shall be awakened, and shall become as pellucid as crystal, and they *shall be as the seeds* of other human beings, and shall give birth to a race who shall follow the laws of the (Krita) age of purity; that is, the Seventh Race, the "Sons of God," born of *immaculate* parents.

THE SEVENTH RACE OF THE FOURTH ROUND.

Even in the coming Seventh Race, at the close of this Fourth Round, while its four lower principles will be fully developed, that of *Mind* will be only proportionately so. For it is not part of the evolutionary law that Mind should receive its complete development before the next cycle (or Round). This limitation, however, refers solely to the spiritual development. Nor is it in the course of natural law that man should become a *perfect* septenary being before the 7th Race of the 7th Round. (II. 167). At the close of the last Race of the last Round of this Manvantara, the Monad will find itself as free from matter and all its qualities, as it was in the beginning; and *plus* the fruition of all its personal lives. (II. 180).

The faculties necessary for the attainment of the higher grades of adeptship will be fully developed in the average ascetic only at the end of our Race, and during the last two Races. * * * The great Adepts and Initiated ascetics will once more produce *Mind-born* immaculate sons in the Seventh Race. (II. 275). The immortal Ray of the Divine within our souls has to pass through the martyrdom of self-conscious existence, and then ascends as the Christos, into heaven indeed, * * * whence he will re-descend at the next "coming" (or *avatar*) which one portion of humanity expects in its dead-letter sense as the *"second advent,"* and the other as the last (or *Kalki*) avatar. (I. 268). Kalki, or the White Horse avatar, (the white horse being the symbol of esoteric wisdom) is the last cyclic incarnation of Vishnu according to the Brahmins,

of Maitreya Buddha, according to the Buddhists, of Sosiosh, as claimed by the Parsees, and of Jesus according to the Christians. All these Saviours of mankind are said, like Vishnu, to appear seated upon a white horse, amid fire and flames. "And I saw heaven open," (says Rev. XIX, 13), "and behold a white horse, and he that sat upon him, * * * is called the Word of God," "by whom are all things made that are made, and by whom are all things unmade, for he is the alpha and omega of manifested Nature, the beginning and the end." The *Secret Doctrine* teaches, that he who is the first to appear at Renovation, will be the last to come before Reabsorption. (I. 470). For the Logoi of all nations typify the reawakening of the energising powers of Nature.

As the old *Commentary* says: "Every form on earth, and every atom in Space, strives to follow the model placed for it in the 'HEAVENLY MAN.' * * * The atom's involution and evolution, its external and internal growth and development, have all one and the same object—man; man as the highest physical and ultimate form on this earth; the MONAD in its absolute totality and awakened condition, as the culmination of the divine incarnations on Earth." (I. 183).

THE WORLD-WITHOUT-END HOUR.

Time is endlessly long.—GOETHE.

Somebody made the remark, the other day, that Providence must be an Irishman, because, in the celestial economy, there is such a total ignoring of the value of time. And certainly, the more we look at it in that light, the more this judgment seems to be justified by events; for it seems as if most of time was simply thrown away, without any profitable result whatever, and, it must be added, without any visible harm coming from all this lavishness either—which is the most disappointing thing to people who are deep in the secrets of Providence, for if much evil seems to be piled up, they know at once that it has all to be expiated in a future birth, and so their utilitarian claims are satisfied, and they are content.

But time goes on and on, and nothing seems to come of it, neither good nor evil. This is particularly evident, if we watch the moments and hours and days of our own particularly valuable lives. We take this extreme case, because, as we are interested in justifying Providence, we like to give Providence every possible advantage by choosing the best possible materials. To begin, then, with our own particularly valuable lives; who will not admit that, looking back over ten years or so, only ten hours of it all, if so much even, were of real and permanent value; some ten hours of real insight into this very perplexing universe; some ten hours in which we felt our own real power and the greater powers behind and above us? We are immortal spirits—in those good hours we are as certain of that as we are that the sun shines—but most of the time we neither feel like immortal spirits, nor, one may hazard the conjecture, do we quite give people the impression that we are. The hours go drifting onward uninspired, packed full of portentous trifles, heavily weighted with all kinds of nothings; we even hesitate to remember that we once felt like archangels, because the contrast would be too appalling. But, in the dispensation of Providence, we are not keenly conscious through most of these unelevated days; there is a kind of dreamy enchantment over them, so that we are

not resentful at their emptiness, and let them go by even with something of contentment. But that only makes it all the worse, at least so far as Providence is concerned, for the less we feel the wastefulness of time, the more utterly wasted that time evidently is.

By another dispensation of the same inscrutable Providence, most of the people we know have to spend most of their time in simply keeping up with time. They work all the time to supply necessities that time is perpetually bringing, by providing things that Time as perpetually takes away, to put them, perhaps, in that wallet on his back, wherein he keeps alms for Oblivion. All that does not seem to be very profitable. And all that emphasizes the conjecture we started with, as to the nationality of the planetary spirit of this world-period. Then there is a most perplexing thing; time does not seem always to go on at the same rate. There were sixty minutes, so at least the chronometer said, in each of two hours. But one of the hours was gone before we thought it had well begun, and the other was so slow about it that we have a lurking misgiving that there is some of it left, still lingering somewhere, lying in wait for us. So there are bad quarters of an hour, though I do not remember that anyone has so far put on record any class of good quarters of an hour.

Then we can dream seven years, seven good years as full of plenty as those the Egyptian's corn-ears foretold, while people close beside us, in the next room, are living only seven minutes; or, in deeper sleep, seven minutes may pass between the evening and the morning of the next day, while some luckless mortal, overtaken by evil works done in a former birth, is dragging through a night that seems months long. So that, before formulating that grievance of ours about the waste of time, and Providence's complicity therein, we shall have to settle what time is; and the more we work at it, the less satisfactory to the lean ancient with the scythe our settlement is likely to be.

For we shall surely arrive at the result that all the other sages came to long ago—but we must here allow ourselves a moment's digression, to suggest another problem that utilitarian minds may make themselves miserable over—how about the waste of space? What of the unprofitable fields between planet and planet, between

star and star, in which absolutely nothing grows, as far as we can tell, not even the new light, which is darkness visible? But we must not stray too far away from the solar system, so we shall come back to the question of time, and the solution already reached by our predecessors, the philosophers. The truth about time seems to be, that there is not any. We couch our result in these terms, in order to fall in with the presumed spirit of the present planetary genius. Time seems to be, but is not; it is in us, who imagine, and not in the things outside us. We make it for ourselves, and so we can make it of exactly the length we want, and this accounts for its being of different lengths for different people. So that the real truth about all the flat, stale, and unprofitable hours in our own most exemplary lives, is that there is, in ourselves, a large capital of fairly enjoyable fatuity, which we are anxious to make the most of, and would on no account consent to diminish.

Most people enjoy their misery. Look at the relish with which pessimists prove their theme. Our lives are precisely what our entire wills choose them to be; we do not suffer a single pin-prick without our own consent. We are, minute for minute, precisely where we ought to be, where our own wills put us, without the slightest reservation or exception whatever. All these seemingly waste years are the weaving of our own fancies, which make the warp and woof of every day of our lives. For ages and ages this spider-web spinning has been our only and altogether soul-satisfying occupation, and we have ourselves to thank for it, not only touching the past, but the present also; for, as far as we can honestly tell, those fancies of ours are as lively and busy as ever.

We are beginning to get a little tired of it at last, as we show by talking about waste of time and unprofitable days, and impeaching Providence, and the time will perhaps come soon when our wills will consent to something better. There has really been no time-waste at all; only endless weaving of fancy, which has held our souls enchanted by their own misdemeanours. The celestial hours are not separated from each other by years of uselessness, but go on continuous; the life in a better part of us is quite unbroken.

Some day, the coming of which our own wills shall decide, we shall be able to laugh ourselves out of our fancies and begin our

real lives; or rather continue those celestial hours in which we really were, and really knew ourselves to be, immortal.

OUR MOVEMENT.

7. The Esoteric Philosophy (*Continued*).

In man this law appears in the alternation of his sleeping and waking states throughout his life on earth, and it is also shown in the alternation of so-called "life" and "death." In our literature this subject is dealt with as the doctrine of Re-incarnation. All the "Lives" or "Selves" are essentially immortal as they are essentially divine, but the forms in which beings manifest, from the gnat to the vast Universe itself, are all subject to constant change. The Self of man is immortal, but the bodies and minds he wears are born and die. His existence on earth, in the outer world, alternates with life in heaven, in the inner world; a period of activity, of experience, is followed by a period of rest, of assimilation. Man lives life after life on earth, life after life in heaven; and the greater Life, of which the little periods of life on earth and in heaven are but as days and nights, is called the Pilgrimage of the Soul. It is the self-compelled journey of each individual soul, which, once emanated from the Over-Soul, travels through all the kingdoms of nature. At first its progress is made by its own inherent impulse, but, afterwards, when the human stage of self-consciousness is reached, its onward evolution must be accomplished through self-induced and self-devised efforts. The goal is reached when the triumphant Soul, baptised with the Fire of the Christos, attains to self-conscious union with the Father, the One Life and the One Self of all beings.

The other aspect of the Law, the Law of Adjustment, is one which, in the natural world, is called the Law of Universal Causation; the Uniformity of Nature, the Law of Continuity. Shortly stated, it is that each successive state of the whole and of every part of the Universe is the result of the preceding state: at all times and places the same cause will be followed by the same effects; for, wherever a cause arises, there is an adjustment which results in the coming about of the exact effect.

The ancient Egyptians called this aspect of the Law "Maat," a name which means just, straight, true. Says an old papyrus: "Great is Maat, the Mighty and Unalterable: it hath never been broken since the time of Osiris," *i. e.*, since the beginning of time.

This law, of which there is such ample evidence in the physical world, reigns equally in the moral world, in the relations between man and man: and in all religions we find it emphasised by the Teachers.

When causes are set up in the moral world the due adjustment ensues, as in the physical world. "With what measure ye mete it shall be measured unto you again," taught Jesus. In Arnold's rendering of the Buddha's teaching it is put thus:

> "It will not be contemned of any one;
> Who thwarts it, loses, and who serves it, gains;
> The hidden good it pays with peace and bliss,
> The hidden ill with pains.
>
> "It knows not wrath nor pardon: utter true
> Its measures mete, its faultless balance weighs.
> Times are as nought, to-morrow it will judge,
> Or after many days."

"Whatsoever a man soweth that shall he also reap," taught the Adept, Paul. "He that soweth iniquity shall reap vanity," say the Proverbs of Solomon.

The Hindu Upanishads teach that "according to a man's deeds and acts thus he becomes; he whose deeds are evil becomes evil; he becomes holy through holy works and evil through evil works."

In our literature the subject is dealt with as Karma—"the law which adjusts wisely, intelligently and equitably each effect to its cause, tracing the latter back to its producer."

8. The Path.

When we have trained our minds by means of the preparatory studies indicated above and have freed them from the bonds of unwisdom, narrowness, bigotry and dogmatism; when we have assimilated the truths of esoteric philosophy; and when we have found the intuition of Universal Brotherhood to be a living Power within us, we shall be ready to undertake our conscious progress in the Path.

From the old records we can get a statement of man's constitution, a statement of the laws of nature. We can get, as it were, a view of the truth we seek. But a view of the truth, a statement of the truth, however complete, is not the truth itself. A map of a country is not the country itself. It is a mass of symbols standing for the thing it represents. So a statement cannot be more than a symbolic presentation. The most careful and accurate statement is only a mass of symbols, orderly arranged it is true, but which must be interpreted by the student himself. It can only convey as much as he is capable of receiving, the receptive capacity differing with each individual. Really to know we must personally experience.

This is easily shown by considering the relation of a map of the sea-coast with the coast itself. To one who has never seen the sea, one who has had no experience of it, the map is practically meaningless. To appreciate its truth we must ourselves have had experience of something similar to what it portrays. Then a few lines and curves will bring before the imagination a whole picture of the scene it symbolises.

And so with the real truth of things. Since the One Life contains in Itself perfect harmonies it is probable that truth might be represented by a very few symbols. But unless we have ourselves known that truth face to face, we shall see little, if anything, in the symbols.

So the third work of the Theosophical Movement is to promote first hand enquiry into the laws of nature in all her realms—physical, emotional, mental, psychic and spiritual: and into the powers and forces that make a man and the laws that govern their action.

This aspect of the work is largely individual. It involves self-analysis, introspection, self-control, the training of the will, the training of the power of mental observation. It means the personal verification of the teaching received in our preparatory studies. By this effort we shall attain to self-knowledge. We shall no longer have to rely on authority, however high, no longer have to be content with the statements of others as to the laws of our being. We shall know those laws for ourselves and we shall act with the Self and the Law in all things.

The Teachers have said: "Render Good for Evil." We shall

know why we must do this: and further we shall know exactly what good to return.

All religions teach that the Soul is immortal. We shall know just what the Soul is and what immortality means. For by our own efforts we shall find the Soul and perchance we shall discover that Immortality is here and now and not hereafter.

The Teachers have said: "Love one another." We shall know why we must love one another: for we shall discover for ourselves what love is. When the light of the True shines in us we shall realise the divinity of our fellow men and we shall know that they too are fragments of the Divine as we are. And we shall find that love is the first, the strongest and the most intimate power of the Soul. We shall find in Compassion the verification of our faith in the unity of things; but instead of a mere faith in unity, instead of the mere feeling of brotherhood with which we started we shall know of ourselves that the whole of the Universe is as its name implies a "One-thing," a unity. That the visible universe is the vesture of the invisible Deity: that all beings in the Universe are one with the Divine and therefore are inseparable from one another.

To make the effort implied in this third aspect of the work of the Theosophical Movement means that instead of taking ourselves and our environment for granted and allowing the two to interact, as it were, mechanically, we must take both very thoroughly in hand. Just as a gardener with a certain end in view may take a plant and prune it here and train it there, watering, sheltering, feeding it as may be required—so we must take our bodies, our bodily powers, our emotions, our desires, our minds and our mental powers under our deliberate control and carefully train them, having full regard to the work to be accomplished. All these are our mortal tools; all change, decay and die. But while they exist they are to make an instrument through which the Soul may express itself and carry on its self-appointed work.

Our preliminary studies will have shown us the way to proceed. If we take the path they reveal we shall begin to see that there are very definite forces at work and that they act in accordance with undeviating Law. We shall find that knowledge of the Law brings with it the ability to use the forces and powers subject to its

sway. Thus shall we gain the power rightly to know and rightly to act.

And when we have gained that power, when we have attained to wisdom and righteousness, we shall have gained the greatest of all powers, the power truly to serve The Self, and truly serving That, we shall truly serve mankind and all creatures.

We shall have thrown our forces in with the mighty current of the Law which moves to the Divine. And we shall have added ourselves to that centre of Right Living, the establishment of which is the immediate object of the work of the Theosophical Movement.

"LIFE IS A BATTLE."

How often have we heard the time-worn phrase—"Life is a Battle;" in fact, so often, that it has lost its vital meaning for us. The minister in his pulpit preaches it in a solemn tone; the public speaker proclaims it in a vehement manner; and the recluse pronounces it shudderingly. Each one leaves a gruesome, discontented feeling upon us. Each one makes us think of life as something to be feared, as though it were some great punishment; and instead of preparing us for life—which is indeed a great battle—they make us rather more timid and loth to take our places in this world of action.

I feel that this attitude and the impression which it leaves does a great injustice to the individual who is just awakening to a realisation of the struggle of life.

Are we to think of life as something forced upon us? Something merely to be borne, to be tolerated, and to be gotten through with somehow? No! The preacher should preach life as joyous, active, a battle if you will, but one which it will be a great glory to win. We should enter into the fight with a spirit of patriotism, patriotism for humanity, with an eagerness for action, with an inspiration to help in the world's progress. We should welcome each new struggle as something which will test our strength, as something which will add to our power. Like the athlete, preparing by the most arduous and hazardous feats, for the race which he means to win,—we should, through the obstacles which we meet in daily life, prepare for the great victory.

And what shall be our reward? The feeling that we are doing our very best, the very doing of our best shall be the great reward which will fill our hearts with joy and thankfulness.

NEW LIGHT ON THEOSOPHY.

"A Theosophist's Point of View," by Major James Albert Clark, president of the Theosophical Society, Washington, D. C., copyrighted by M. A. B. Clark, 913 M Street, N. W., Washington, D. C.

The author, who is well known as a lecturer at the National Capital, Baltimore and elsewhere, found, as he states, a genuine desire in the questions put after each lecture, and on these inquiries he has built his context of 356 pages of brevier, thus giving the reader value for the price—one dollar the copy.

It is further stated that the work was not written for Theosophists, but for the "man on the street" who has heard just enough to wish to know more, and generally, his listeners at lectures have betrayed a uniformity of experience by stating "Theosophy as you teach it is not as we read it in the books."

This "Point of View" which forms the title is given as that of A Theosophist, thus limiting all conclusions to the author, and not to be considered as binding on the society. "It is not claimed," the author writes, "that it is truth absolute; it is truth as he discerns it. No better test of sincerity and fairness is known in the Theosophical estimate than one's willingness to submit his own views to a just comparison with others. This is his standing in court. On this he rests his case."

The 12 chapters seem to cover the main issues which pertain to the cult, and show a painstaking search. Meeting the occasional charge that there is agnosticism in the Second Postulate of the philosophy which sets some religious value on the unknown, the effort is reverently sustained throughout that the only God man can know is the divinity within.

The most thorough-going chapter deals with Reincarnation, and on lines not heretofore encountered in the treatises of the society. This is explained by the fact that the author having shown a scientific cast of mind in other directions apart from study of Theosophy, has investigated on new lines.

"Karma," the law of cause and effect, which is the broadest generalization in the system of thought compels rebirth, and the purpose is the Perfectibility of Man.

"The Genesis of Man"—differing from the traditional single pair, is in line with the conclusions of many of our advanced archaeologists which they label the "new theory," but which the author, by proof from ancient records, declares to be the oldest wisdom.

"The Psychic Powers Latent in Man" will arouse the antagonism of the Spiritualists and the Christian Scientists, but the attacks are not vindictive nor aggressive. They appeal to the reason, and admit the possibility of further revelations from the unexplained laws of nature.

"A Theosophist's Attitude to Christianity" will draw fire from the strictly orthodox and all upholders of creed and dogma, but the trend of reasoning is in accord with liberal Christianity.

"The Scientific Aspect of Theosophy" will awaken a lively interest in those who have always intuitively felt that the ancients knew more than they have been credited with.

THE THEOSOPHICAL SOCIETY IN AMERICA.

Founded by H. P. BLAVATSKY at New York in 1875.

The Society does not pretend to be able to establish at once a universal brotherhood among men, but only strives to create the nucleus of such a body. Many of its members believe that an acquaintance with the world's religions and philosophies will reveal, as the common and fundamental principle underlying these, that "spiritual identity of all Souls with the Oversoul" which is the basis of true brotherhood; and many of them also believe that an appreciation of the finer forces of nature and man will still further emphasize the same idea.

The organization is wholly unsectarian, with no creed, dogma, nor personal authority to enforce or impose; neither is it to be held responsible for the opinions of its members, who are expected to accord to the beliefs of others that tolerance which they desire for their own.

The following proclamation was adopted at the Convention of the Society held at Boston, April, 1895:

"The Theosophical Society in America by its delegates and members in Convention assembled, does hereby proclaim fraternal good will and kindly feeling toward all students of Theosophy and members of Theosophical Societies wherever and however situated. It further proclaims and avers its hearty sympathy and association with such persons and organizations in all theosophical matters except those of government and administration, and invites their correspondence and co-operation.

"To all men and women of whatever caste, creed, race, or religious belief, who aim at the fostering of peace, gentleness, and unselfish regard one for another, and the acquisition of such knowledge of men and nature as shall tend to the elevation and advancement of the human race, it sends most friendly greeting and freely proffers its services.

"It joins hands with all religions and religious bodies whose efforts are directed to the purification of men's thoughts and the bettering of their ways, and it avows its harmony therewith. To all scientific societies and individual searchers after wisdom upon whatever plane and by whatever righteous means pursued, it is and will be grateful for such discovery and unfoldment of Truth as shall serve to announce and confirm a *scientific basis for ethics.*

"And lastly, it invites to its membership those who, seeking a higher life hereafter, would learn to know the *Path* to tread in this."

There are no dues.

The expenses of the Theosophical Society in America are met by voluntary contributions, which should be sent to A. H. Spencer, Treasurer T. S. in A., Box 1584, New York, N. Y.

Applications for membership should be addressed to the Secretary T. S. A., P. O. Box 1584, New York.